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## A Most Influential Mormon Islander: Jonathan Hawaii Napela

TWO DECADES after the founding of The Church of Jesus Christ of Latter-day Saints (LDS) in 1830, Mormonism was introduced to the Hawaiian Islands. Unlike Catholics or Protestants, who had tried to reform the mother church, the message the Latter-day Saints proclaimed was that the primitive Christian church had fallen into apostasy and that there had been a restoration of the gospel of Jesus Christ, which called for modern-day prophets and apostles.

In the fall of 1850, Elder Charles C. Rich of the LDS Church Council of the Twelve Apostles called on a company of LDS (Mormon) gold miners working on the American River near Sacramento, California. The miners had been sent from Utah the previous year on a “gold mission,” an unusual decision in light of the fact that church president Brigham Young was strongly opposed to the Saints<sup>1</sup> running off to California in the pursuit of riches. Yet he was willing to make an exception, for it was agreed that the Mormon missionaries would bring home to Utah whatever treasure they gleaned.<sup>2</sup>

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On September 25, 1850, Henry W. Bigler recorded that Rich had visited him and his gold-mining brethren. The result was that Rich made a practical decision to send some of these missionaries to Hawai'i:

This morning the brethren was called together at the tent of Bro. [Brother] Rich, he stated that he wanted some of us to go on a mission to the Sandwich Islands to preach the gospel, that his opinion was that it would cost no more to spend the winter there than it would here, that we could make nothing in the wintertime in consequence of so much water in the streams, and another thing provisions would be much higher in the mines and it would cost us more money to stay here and make nothing than if we went to the islands to preach.<sup>3</sup>

As a result of this counsel, ten men accepted the call to preach Mormonism in what came to be known as the Sandwich Islands Mission. Embarking from San Francisco on November 12, they landed in Honolulu on December 12, 1850, after a successful voyage of a month's duration. The moment the anchor dropped, their vessel was filled with Hawaiians clamoring to sell various kinds of fruits. One of the elders, George Q. Cannon, recorded his thoughts on this occasion:

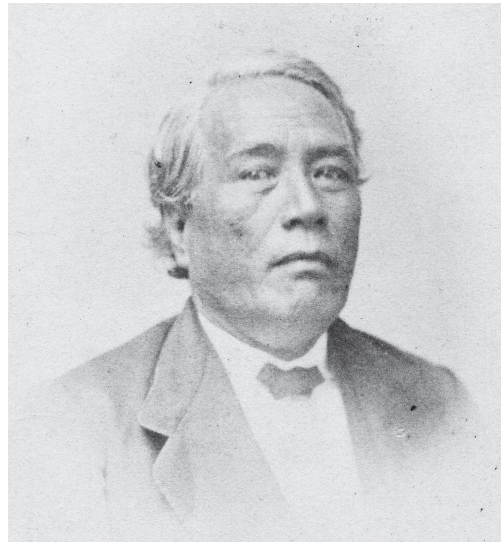
The monotonous character of their language, their rapid utterance, their numerous gestures, caused us to watch them with interest. We thought them a strange people. I little thought at that time that I would ever learn their language . . . though we had been sent on a mission to the Islands, we supposed our time would be occupied in preaching to the whites.<sup>4</sup>

The following day the missionaries ascended a nearby cliff, where they built an altar from gathered stones. They then petitioned the Lord to "help them to gather out the honest in heart."<sup>5</sup> In less than three years, nearly 3,000 islanders had responded to the call and entered the waters of baptism.<sup>6</sup>

One of the early baptisms was Jonathan H. (Hawaii) Napela, who is considered by many to be the most influential Hawaiian convert to Mormonism. Descending from the *ali'i* [Hawaiian royal line], he was

born September 11, 1813, in Honokāwai on the island of Maui, to his father, Hawai‘iw‘a‘ole, and his mother, Wikiokalani.<sup>7</sup> In 1831 at the age of 18, Jonathan began his formal education on Maui among the first group of 43 students to attend a Protestant school called Lahainaluna, which the well known Hawaiian scholar David Malo also attended.<sup>8</sup> From this academic foundation, Jonathan developed a keen mind and went on to practice law. He later served as a district judge in Wailuku during the years 1848–51.<sup>9</sup> On August 3, 1843, Jonathan married Kitty Kelii-Kuaaina Richardson (half-Hawaiian and half-Caucasian), who was also from *ali‘i* blood.<sup>10</sup> From them sprang one known child, Hattie Panana Kaiwaokalani Napela.<sup>11</sup>

Jonathan was introduced to the LDS Church by a Utah missionary, George Q. Cannon, who would later serve as a counselor in the LDS Church First Presidency.<sup>12</sup> Cannon first came into contact with the influential Hawaiian judge on March 8, 1851. He said Napela was



Jonathan Hawaii Napela (1813–1879). Photograph taken by Charles R. Savage in 1869 during Jonathan Napela’s stay in Salt Lake City, Utah. Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.

“the most intelligent man I have seen on the Islands.”<sup>13</sup> Concerning their meeting, Cannon noted, “The moment I entered into the house of this native and saw him and his two friends, I felt convinced that I had met the men for whom I had been looking”—meaning someone to assist him with the Lord’s work in Hawai‘i.<sup>14</sup> Ten months after their first meeting, and following much investigation and opposition, Cannon recorded that he baptized Napela on January 5, 1852.<sup>15</sup>



George Q. Cannon, Utah Missionary and Counselor in the First Presidency, The Church of Jesus Christ of Latter-day Saints. As a missionary in Hawai‘i in 1851, Cannon introduced Joseph Napela to the LDS Church and was later reunited with Napela in 1869 when Napela traveled to Salt Lake City, Utah. Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.

During their island years together, Napela and Cannon enjoyed a warm friendship. Less than two weeks after their first meeting, Cannon noted, "I was invited by Napela to come and stay with [him]. I having told [him] I wanted to find somebody to learn me Hawaiian and I would him English; he told [me] he wanted [to learn] & to stay with him."<sup>16</sup> Not only did they learn each other's language, but Napela, while also learning the principles of Mormonism from Cannon, was able to show Cannon and eventually other Utah missionaries a greater dimension of faith.

Less than three months following Jonathan's conversion, Cannon recorded an impressionable event in his journal. Apparently, after he and others had prayed for good weather during a church spring conference to be held the next day, they surmised that the weather would be unpleasant and therefore determined to hold that meeting indoors. The next day as these men were about to enter a shop for the meeting, Napela and a few of the native Saints approached and inquired why they would hold the meeting indoors if they had previously asked the Lord to bless them with fine weather. Napela displayed much surprise at their lack of faith, and the missionaries felt duly rebuked. The meeting was successfully convened in a grove.<sup>17</sup>

Just one week later, Cannon wrote on the back of a letter Napela had sent to President Brigham Young that Jonathan Napela was "the most influential man that has yet joined the Church," adding that he was "anxious to see the [Salt Lake] Valley and the folks there." Napela's letter, translated by Cannon from Hawaiian and written from Wailuku, Maui, noted among other things Napela's testimony: "This is the Church of God, . . . the gospel which is preached by the white men of the Rocky Mountains."<sup>18</sup> Napela added, "my desire is great to see you, ye Fathers of the gospel of Jesus Christ."<sup>19</sup>

Almost three years later, in early 1855, President Young wrote to the Sandwich Islands missionaries: "If some of the native brethren would accompany you that come here the ensuing season, I should be pleased to see them, and if they find by trying our winter that they can endure the climate, I shall be glad to have them gather to this place as fast as the way shall open for them to do so."<sup>20</sup> Only a few months passed before the Sandwich Islands Mission voted to send Napela and three other Native Hawaiians to Utah.<sup>21</sup> But in 1850 the Hawaiian

monarchy had established a law prohibiting emigration,<sup>22</sup> and it was another 14 years (1869) before Napela could meet the Utah Saints and President Young in Salt Lake City.

In the interim, Napela dedicated himself to building Mormonism in the islands and thus had a great influence in furthering the work in his native homeland. Not only did he collaborate with Cannon on the translation of the Book of Mormon (1852–1853),<sup>23</sup> Jonathan also deserves credit for having first suggested the idea of a missionary training center. Redick Allred explained that “Napela wanted to keep us [the Utah elders] in school 2 months & then we might go, for he thought we would begin to talk [in Hawaiian] in that time to get our places of appointment.”<sup>24</sup> Napela’s language training plans were immediately implemented in his home, and this same regimen is currently used at LDS missionary centers to train missionaries required to learn a new language.<sup>25</sup> The Jonathan Napela Center for Hawaiian Language and Cultural Studies is also an integral part of the BYU-Hawaii campus.

Aside from providing food and lodging for the elders in his home while teaching them the Hawaiian language, Napela extended additional aid by lending his horse to Cannon, supplying him and other elders with shoes and pants, and offering needed money for their return to Utah.<sup>26</sup> One Utah missionary who labored in the islands wrote, “Bro. Napela is a noble hearted man and has done more in assisting the elders than any other Elder in these islands. . . . He has fed us and assisting in clothing the elders from the time he first took hold of this work.”<sup>27</sup>

As Napela preached to his native people, he also introduced them to the doctrine of the gathering. At the Sandwich Islands Mission Conference commencing October 6, 1853, a committee was appointed to find a gathering place for the local Saints.<sup>28</sup> Less than two weeks later, this committee voyaged to the island of Lāna‘i to explore possibilities, Napela being the only Hawaiian who accompanied seven Utah missionaries. The following year, the Pālāwai Basin on Lāna‘i was officially established as the first local gathering place for the Island Saints.<sup>29</sup>

On their return voyage, the Utah missionaries were again impressed by Napela’s faith when they encountered problems crossing the channel between the islands of Lāna‘i and Maui. Cannon’s journal entry for October 21, 1853 records: “Bro. Napela prayed aloud to the Lord,

by my request to bless us with a breeze and it was only a few minutes before we had to unship our oars and we were gliding along delightfully before a pleasant breeze.”<sup>30</sup> One of the other Utah missionaries, Benjamin F. Johnson, also recounted the experience:

A storm the night before our leaving for Lahaini [Lahaina] left the channel very rough, and on setting sail in the morning we were at once in a choppy sea and then in a dead and sultry calm of tropical heat. The natives plied their oars until exhausted, with little progress. The choppy sea and sultry calm was a terrible ordeal, and all became seasick—so very sick, and like some others I became unconscious. When aroused from stupor I heard Brother Cannon tell Brother Napela to pray. He stood up in the bow, and in his native tongue and simple faith asked the Lord to have mercy upon His servants there so sick, and send the wind quickly or they might die. I knew the wind would come, and it did, in less time than I take to write it, and we soon gladly landed at Lahaini [Lahaina].<sup>31</sup>

While Napela continued to be involved with island travel, for nearly a decade the Pālāwai Basin on Lānaʻi was his primary residence. Though the early period of gathering Native Hawaiians to the Latter-day Saint faith enjoyed a degree of success, by 1857 the Sandwich Islands Mission was generally in a dire state. That fall, Henry Bigler, one of the first ten elders (missionaries) who had just returned to the island mission field, observed the apostate condition of the local Saints:

Everything seems dead and dying. The Elders all say they have to labor with their hands to support themselves . . . and all testify that they do not believe there are more than one or two natives in the whole mission but had more faith in their old religion than they have in the Truth . . . except the two or three hundred saints on the island of Lanai the gathering place, they the Elders speak well of.<sup>32</sup>

During this same month, President Brigham Young wrote a letter to the Sandwich Islands Mission presidency (received by Henry W. Bigler) in which he revealed his strong feelings concerning reports he had been receiving from the mission field. From these reports he observed, “The majority of the Saints of these islands have either been dead or are dying spiritually. . . . Having taken the matter into consid-

eration, I think it best for all the Elders, with one or two exceptions to come home.”<sup>33</sup>

On April 20, 1858, Sandwich Islands Mission President Henry W. Bigler received another letter from Brigham Young, dated February 4, 1858. Among other things President Young strongly advised: “You are all, without regard as to when you were sent, counseled to start for home as speedily as you can, . . . not even leaving in the mission one Elder who has been sent there, unless you deem it wisdom to do so.” Young hinted at an apparent war hysteria which had penetrated Utah Territory. He explained, “The present [U.S.] administration has at length openly come out and is following the lead of Missouri and Illinois, determined to crush out ‘Mormonism.’”<sup>34</sup> With this final call to return to Salt Lake Valley, the Sandwich Islands Mission was left without the leadership of the Utah elders; all the remaining island missionaries determined it wise to return home as soon as possible.<sup>35</sup>

Between the spring of 1858, when the Utah missionaries left, and the summer of 1861, when Walter Murray Gibson arrived, records are scanty. Mormon records from the October 6, 1858 Sandwich Islands Mission, held on Lāna‘i, note that after the elders from Utah departed, the responsibility rested upon the “red men . . . to carry on this work through the tender mercy and wisdom of God and the dictates of the Holy Spirit.”<sup>36</sup> Napela would be one of the local Hawaiians who would be left to carry on the work of the Latter-day Saints.

In spite of the dearth of church records kept by the local Saints, a small collection of Protestant mission reports offer a glimpse into life among the Mormons throughout the islands, and specifically on Lāna‘i during the 1858–1861 period, prior to the arrival of Gibson. For example, the report from the mission station at Lahaina, Maui for the year 1858 confirms that Protestant missionaries were keenly aware of the effect of the Utah elders leaving the islands. It simply states, “Mormonism this absurd & polluted Sect seems to have vanished from among us.”<sup>37</sup> The report from Lahaina, Maui for the following year added,

Mormonism. It is well known that the mormons selected a land, on Lanai, which was to become the New Jerusalem of the Sand. Isles, and Lanai was to be spared when all the other islands were swallowed up in the ocean. Famine soon scattered most of the saints to the four winds,



but a remnant still remain, strong in the faith; fully believing, that parched up Lanai will yet monopolize all the markets of the Islands, and supply, with vegetables, all the ships of the ocean. In the art of lying they cannot be out done.<sup>38</sup>

This statement of deliverance from destruction suggests that the Native Hawaiian Saints were influenced by Utah elders who taught them the doctrine of the gathering: "The decree hath gone forth that they [the righteous] shall be gathered in unto one place . . . to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked."<sup>39</sup>

The Protestant account also seems to indicate that the Mormon Pālāwai pioneers were still quite optimistic about their eventual prosperity and the damnation of the wicked on the surrounding islands. Napela seems also to have shared their view. He had warned a member of the Hawaiian monarchy, "Destruction is going to visit this Government, which destruction has been foretold by the prophets." In this same letter, Napela implied that the only place the native government would be safe was on Lānaʻi.<sup>40</sup>

In 1860, a Protestant report noted, "mormonism, with us is dead; but . . . a set of men, mostly from other places, still cling to sun-burnt, parched up Lanai, the picture of desolation. They are ashamed to leave; & so they insist most pertinaciously, that Lanai is to be the happy New Jerusalem of the saints & that all the other Islands are soon to be buried in the Ocean."<sup>41</sup>

This letter suggests that Napela and several other devoted Mormons who had gathered to Lānaʻi were clinging to their beliefs with a child-like faith. It also appears that they were looking for deliverance. Given their vulnerable condition, these native Saints were ripe for deception. In stepped Walter Murray Gibson, a man who desired to be called their king and deliverer, but surely not the messiah they had longed for.

Gibson was an opportunist who, having joined the Mormon faith in 1860, came to the Pālāwai Basin the following year with a plan for his own aggrandizement. His true motives to gather native Saints on Lānaʻi are most evident in his own diary, dated November 5, 1861: "I could make a glorious little kingdom of this, or any such chance, with such people; so loving and obedient. . . . I would fill this lovely crater with corn and wine and oil and babies and love and health

and brotherly rejoicing and sisters kisses and the memory of me for evermore.”<sup>42</sup>

During the time Gibson presided over the Latter-day Saints of Lāna‘i (1862–64), Napela served as one of his most influential leaders. In a certificate dated October 9, 1862, Gibson certifies that J. W. Napela had been chosen as president of the Twelve Apostles:

This certifies that J.W. Napela is a member of the Church of Jesus Christ of Latter-day Saints, and is [a] beloved and true convert. And by this it is certified that he has been chosen to the high Office of President of the Twelve of the Church in the Hawaiian Islands, and his Authority to teach the Gospel of Jesus Christ and to perform all the duties of the Office to which he has been chosen.

Therefore, I give our brother in love and truth this certificate of election, to each one in his several callings; and that you may offer prayers with righteousness and gladness in the Kingdom of Christ.

Written and sealed at Wailuku, Island of Maui, of the Hawaiian Islands  
October 9-1862 in behalf of the Church

Walter M. Gibson  
Chief President<sup>43</sup>

While serving in this high ecclesiastical position, Napela was also an active leader and participant in the surrounding community. Evidence of his involvement is illustrated in a Hawaiian language newspaper article which, in translation, reads:

The undersigned was appointed as a committee to make an appeal to all Lahainaluna students, residing anywhere in the Islands and those who have gone abroad, to provide relief for the Lahainaluna High School, which was destroyed by fire, through monetary donations in the form of a bill which all of you will receive from me. This will enable us to restore the principal Star of this Pacific Ocean to its former place.

Respectfully,  
J.H. Napela  
Appeals Committee<sup>44</sup>

Sincerely concerned with bettering the area, not only did Napela organize aid for the destroyed school, he also suggested various strategies of reconstruction. Ultimately searching for a plan that would

profit the students as a whole, he again proposed, "Here is an idea for the President. The Lahainaluna students should grow sugar cane on the fallow school lands which front the school building and extend to the Oceanside boundary. . . . This would be a means to raise a lot of money for the school."<sup>45</sup> Because Napela was a conscientious and trusted leader, his public esteem secured him a position as a member of the Representative's Alliance of Wailuku, Maui. Here, Napela worked closely with legislative petitions and decisions that were later presented to an elected representative on behalf of the district.<sup>46</sup>

Napela's leadership became ever more important in 1864 with the apostasy and excommunication of Gibson, who had deceived many native Saints through such things as the sale of church membership certificates as well as priesthood offices.<sup>47</sup> At this time of broken trust and great transition, Napela endeavored to reinforce his fellow Saints with spiritual strength. According to the minutes of a mission conference held in Honolulu in the fall of this same year, Napela testified to the local Saints:

We have been listening to plain but great truths, we have sinned ignorantly. We were deceived and led away by Gibson's cunning words, and thereby have broken the sacred covenants we had made, but we are now undeceived, therefore let us renew our covenants and be faithful. I know this work is of God, that Joseph Smith and Brigham Young are prophets of God.<sup>48</sup>

Because Gibson refused to turn over land he had sold the island converts the church had purchased in his name, and given the harsh conditions on Lāna'i, a new gathering place was soon selected in Lā'ie on the island of O'ahu.<sup>49</sup> In a letter addressed to Brigham Young regarding the Saints' movement to Lā'ie, Napela wrote:

We are beginning to congregate in Laie which is a suitable place for us. However, the residences are in close proximity to the ocean. My soul is sad for my nonspiritual friends who do not know about the Church of Jesus Christ of Latter-day Saints. King Kamehameha V does not believe and is skeptical.<sup>50</sup>

By April 6, 1867, Napela was listed as the assistant clerk of the LDS Church conference held in Lā'ie.<sup>51</sup> Here the Church owned a sugar

plantation, where Jonathan and other Saints congregated and where he supervised the work of his island brothers in the faith. In time, the Lā'ie Plantation was viewed as an exemplary model for Hawai'i plantations, especially in the treatment of the laborers.<sup>52</sup> In a letter to Brigham Young dated May 2, 1868, Napela wrote:

My current work is here in Laie, where I encourage my brothers to cultivate sugarcane of which there is close to eight acres and done by hand, not by plow. . . . My desire is to end our poverty as we are in deep poverty. . . . We survive and do without nice homes or clothes. But all the brethren are hopeful that we will benefit in the near future from the sugarcane we are planting.<sup>53</sup>

About a year later in the summer of 1869, Napela made a memorable visit to Utah, the first known Hawaiian Latter-day Saint to enter Salt Lake City. Shortly after his arrival, the *Deseret Evening News* reported that Napela "has been welcomed warmly by all who have met him, and his meeting with some of the Elders who have labored there has been affecting. They have never forgotten the many acts of kindness which they received from him while on the islands."<sup>54</sup>

Two days later, Jonathan was privileged to observe the Mormon Pioneer Day celebration while seated on the reviewing stand with the First Presidency, members of the Quorum of the Twelve, and other dignitaries.<sup>55</sup> This celebration apparently left quite an impression on him. Upon returning to his island home, Napela reported his Utah visit to King Kamehameha V, making special mention of the clothing President Young wore on that festive occasion.<sup>56</sup>

The day following the pioneer celebration, Jonathan addressed a local congregation of Saints in his native tongue, while his beloved friend George Q. Cannon translated for him.<sup>57</sup> One Utah resident who encountered Napela during his visit remarked that Napela was "a fine fellow . . . and a noble looking man."<sup>58</sup> News of Jonathan's kind reception and assimilation quickly reached the shores of his home and soon thereafter, Utah Elder Benjamin Cluff wrote from Honolulu that "the natives . . . are pleased to hear how Napela has been treated."<sup>59</sup>

Napela's Utah visit apparently stirred the native Saints for another reason. Just one week after the July 24th celebration, Jonathan received his endowment (a sacred LDS ordinance), the first known Hawaiian Latter-day Saint to do so.<sup>60</sup> Upon returning to his native

homeland, this privilege inspired other local Saints to travel to the Salt Lake Valley so that they also might participate in this sacred ordinance.<sup>61</sup> Napela reported his temple work to his fellow native Saints and also taught King Kamehameha V concerning the ordinance of baptism for the dead. In a letter to President Young, Napela related:

I informed my king that B. Young's responsibility to Kamehameha I was concluded, as I was baptized on his (Kamehameha I's) behalf; but that he (the king) is responsible for the remainder of his ancestors buried in the earth and that their salvation rests upon him and that he must think about them. . . . There was much astonishment . . . and appreciation.<sup>62</sup>

A few days after his arrival back on O'ahu in November 1869, Napela met with the Saints in a Church conference in Lā'ie. Sharing with the congregation his experiences while in Utah, Napela gave the following speech:

We met together with Young, our President. He is a pleasant and gracious man. He welcomed us and we came forward. He is an intelligent man with no equal on this earth and is 68 years of age. Our church is the one true church on this earth. The words from the President to the brethren are of importance and not a word falls [on deaf ears]. The President is agreeable to some of us, men and women, to go [to Utah], as he had said, "I have not yet completed the tasks that need to be done, much remains."

When we returned and the ship docked at Honolulu harbor, I immediately went to meet with our King. It was only the two of us at that night meeting. He has given permission for all of you to go to the Rocky Mountains. Your writer asked them, "The King truly gave his permission?" Kaula replied, "Yes."

This land, Laie, came to us long ago before Hammond came to live here in Laie. This is a secret which I have been commanded to relate to you all. When William Cluff left [Hawai'i], he discussed with Young about his meeting with [Young's] physical manifestation in Hawaii.

When I came before Young, he told me that on my return I should make this known to all of you.<sup>63</sup>

According to George Nebeker, who voyaged home with Napela from San Francisco to Honolulu, they "found the brethren and sisters

glad to see us and to hear what good news we had to tell them about the Saints at home. . . . The king advised Bro. Napela to offer himself as a candidate for the next Legislature.”<sup>64</sup>

A few months later, Nebeker lamented that Napela had lost the election by only 40 votes, attributed to a lack of financial support. Apparently the Saints had not thought it wise to invest in this adventure at that time.<sup>65</sup>

During the October 1871 conference held in Lā‘ie, Jonathan and 13 of his LDS island brethren were called as missionaries. Napela was appointed to oversee these elders, whose assignment was to visit each of the Hawaiian Islands.<sup>66</sup> Just three months later, Napela encountered a great trial when it was discovered that Kitty had contracted leprosy, now referred to as Hansen’s disease.<sup>67</sup> Kitty was exiled to the leprosy settlement located on a secluded area on the island of Moloka‘i. Rather than relinquishing his beloved wife to her fate, Jonathan elected to remain with his sweetheart and serve as her *kōkua* [helper], even though that necessitated living in an isolated community of unspeakable suffering. They arrived at the settlement on Moloka‘i, in 1873.<sup>68</sup>

In order to stay with his wife, the talented Napela immediately secured an appointment as *Luna* [Supervisor] of the Leprosy Settlement at Kalawao, Moloka‘i. However, after only a few months of serving in this capacity, on October 17, 1873 Jonathan was discharged from this position.<sup>69</sup> Without this government job, Napela soon realized that he would have to petition for permission to stay at the settlement. Less than a week later he wrote E. O. Hall, Minister of the Interior and Chairman of the Board of Health:

I humbly petition the Board, and its benevolence as our father, to permit me to stay here with my wife as a *kokua*, for the following reasons: On August 3, 1843 I took my wife as my legally married wife and on that same day I vowed before God to care for my wife in health and sickness, and until death do us part. . . . I am 60 years old and do not have much longer to live. During the brief time remaining, I want to be with my wife. My wife has also lived a long life, but with this disease, it will quickly shorten her life. Such is the reason for this petition.<sup>70</sup>

His heartfelt appeal was granted, and here he would spend most of the remaining days of his mortal life with Kitty. Just before this turn of

events, at a church conference held in Lāʻie, Jonathan had been given the ecclesiastical assignment to oversee the local Saints at Kalaupapa on the island of Molokaʻi.<sup>71</sup>

In his assignment, Napela continually ministered to the suffering Saints at the settlement. Through his charitable service to the settlement he found a fellow yoke mate in the well known Catholic priest Father Damien, who had come to the settlement about the same time as Napela's arrival. Notwithstanding their differences in religiosity and ethnicity, one resident in the Kalaupapa settlement noted that Jonathan and Father Damien "were the best of friends."<sup>72</sup> In 1877, a Utah missionary who visited the Saints in this remote peninsula during the time of Jonathan's spiritual supervision wrote, "At this place we found brother Napela, who is taking care of his wife and presiding over the Saints there; he is full of faith, and is still that good-natured, honorable soul."<sup>73</sup>

When LDS missionary Elder Henry P. Richards came to visit the settlement in January 1878, he noted, "There are 78 members of the Church represented in these two branches [at Kalawao and Kalaupapa] over which Bro J H Napela presides."<sup>74</sup> Sadly, by this time Jonathan himself had contracted leprosy and appears to have been in a worse condition than his wife.

On January 26, 1878, Richards penned his impressions of meeting with Jonathan: "I called upon him [Napela], who was very much pleased to see me but poor fellow—I should hardly have recognized him he is so changed since I saw him last in Salt Lake City his face is swollen—many of his teeth gone—his hands broken out with the disease and he is a confirmed Leper."<sup>75</sup> Two days later, Richards wrote, "After conversing a short time with Napela and administering to him by his request—I bade him farewell probably never to meet him again in this world."<sup>76</sup>

A letter dated August 15, 1878 and addressed "To Honorable S. G. Wilder" (Minister of the Interior for the Kingdom of Hawaiʻi) describes the harsh conditions of their lives in that final year. Kitty wrote: "The thought has occurred to me to petition you, as you are the provider for these people, and have pity upon my husband and me in this new land by giving my husband, Napela, a job such as a judge for these people."<sup>77</sup>

However, this petition could not be granted. Just one year later the

*Kalawao Death Register 1879–1880* confirmed that Jonathan had died from the effects of this dreaded disease on August 6, 1879. His beloved Kitty passed away just over two weeks later from complications related to the same illness.<sup>78</sup>

Throughout his life, Jonathan Hawaii Napela proved to be not only a devoted husband to his beloved wife Kitty, but also a man committed to the welfare of his native Saints as well as the Utah missionaries with whom he labored. Jonathan erected a cultural bridge between Mormons in the Hawaiian Islands and fellow Latter-day Saints nestled in the Utah desert. He lived his life as a noble man, of whom it may rightly be said was Mormonism's most influential island convert.

#### NOTES

<sup>1</sup> The term *Saints* is a shortened form of Latter-day Saints. The term is synonymous with members of The Church of Jesus Christ of Latter-day Saints. See Jack Lyon, "Saints," in *Encyclopedia of Mormonism* Daniel H. Ludlow, ed. 4 vols. (New York: Macmillan Publishing Company, 1992) vol. 3:1249. Lyon notes, "The Church has no 'patron saints' and does not canonize nor venerate the dead. The usage follows biblical precedents. . . . Paul used the term 'saint' (Greek *hagios* also denotes 'set apart, separate, holy') in referring to baptized members of the [Christian] Church of his day."

<sup>2</sup> Eugene C. Campbell, "The Mormon Gold Mining Mission of 1849" *BYU Studies*, 1–2 (Autumn 1959–Winter 1960) 20–23. See also Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints 1830–1900* (Lincoln, Nebraska: U of Nebraska P, 1958) 72–76. See Leonard J. Arrington, *Charles C. Rich, Mormon General and Western Frontiersman* (Provo, Utah: Brigham Young UP, 1974) for an excellent treatment on the life of Charles C. Rich.

<sup>3</sup> Diary of Henry Bigler, Book B, Sept. 25, 1850, cited by Campbell, "The Mormon Gold Mining Mission of 1849," 29–30. According to Andrew Jenson, *Latter-day Saint Biographical Encyclopedia*, 4 vols. (Salt Lake City: Andrew Jenson History, 1914) vol. 3:599, Bigler was born in 1815 in West Virginia. Having embraced Mormonism in his youth, he later served in the Mormon Battalion. He is known for being the first person to record the discovery of gold (24 January 1848) while working for James Marshall. Bigler served a mission to the Hawaiian Islands from 1850 to 1854 and returned to serve from 1857 to 1858. He later settled in St. George, Utah, where he died 24 November 1900.

<sup>4</sup> Andrew Jenson, *History of the Hawaiian Mission of the Church of Jesus Christ of Latter-day Saints*, 6 vols., typescript in Salt Lake City, Utah, The Church of Jesus Christ of Latter-day Saints, 1935, Dec. 12, 1850 (typescript lacks pagination). Hereafter cited as HHM. Canon later recorded having the strong impression that he should preach to the Native Hawaiians. He obtained command of the language very quickly and found the most success by way of numbers of



converts of the original ten who embarked on this mission. Cannon told the story of his mission to the Hawaiian Islands (1850–1854) in *My First Mission: Designed for the Instruction and Encouragement of Young Latter-day Saints* (Salt Lake City: Juvenile Instructor Office, 1882).

- <sup>5</sup> Jenson, HHM, Dec. 13, 1850. The area where the missionaries offered a prayer is now known as Pacific Heights.
- <sup>6</sup> Jenson, HHHM, Oct. 6, 1853, provides statistics from the October 1853 mission conference for the Sandwich Islands which reveal that by this time there were “53 branches with a total membership of 2986 members, [including] 29 Elders, 72 Priests, 126 Teachers and 144 Deacons.”
- <sup>7</sup> See International Genealogical Index, File # 1235151 and the Genealogy of their daughter Hattie Panana Kaiwaokalani Napela, in a typescript housed at the Bishop Museum, Honolulu, Hawai‘i which was taken from the *Honolulu Advertiser*, July 19, 1901. An obituary for Jonathan’s father in a local Hawaiian newspaper notes he was an active deacon in the Protestant church on Maui: “Another pillar of the church has fallen here in Wailuku, his name is Hawaii. . . . Hawaii was an old man, but physically nimble and strong. . . . He was 70 or more years old and was born here on Maui at Kaanapali. He lived long in ignorance but upon Mr. Richards arrival here in Lahaina, soon turned to godliness.” See the Hawaiian language newspaper, *Ka Nonanona* “The death of Hawaii, a deacon at Wailuku,” Mar. 19, 1844, 3, no. 22:118–20. The author thanks Jason Achiu for translating this letter.
- <sup>8</sup> Scott G. Kenney, “Mormons and the Smallpox Epidemic of 1853,” *HJH*, vol. 31 (1997) 18. Kenney is correct on this point of education, but he is incorrect on the date of Jonathan’s birth and thus on the date he began school at Lahainaluna. Primary documents on the Lahainaluna classes are at the Hawaiian Mission Children’s Society Library in Honolulu (HMCS).
- <sup>9</sup> Document from the Judiciary History Center, Honolulu. Appreciation is expressed to Chris Mahelona (a Napela descendant) for bringing this document to my attention and scanning it for me.
- <sup>10</sup> The date of his marriage is evidenced from a letter written by Jonathan Napela to E. O. Hall, President of the Board of Health in 1873 wherein Napela explains, “On August 3, 1843, I took my wife as my legally married wife.” See Jonathan Napela, letter to E. O. Hall, 1873, Board of Health Records, Letters Incoming, Series 334, Box 5, fd. 4, AH.
- <sup>11</sup> See International Genealogical Index, File # 1235151. Note: The names of Napela’s wife and daughter, written “Kitty Kelii-Kuaaina Richardson” and “Hattie Panana Kaiwaokalani Napela,” are consistent with the original source documents. On August 23, 1871, Hattie Napela married Samuel Parker. See Billy Bergin, *Loyal to the Land: The Legendary Parker Ranch* (Honolulu: U. of Hawai‘i P., 2003) 159 and Joseph Brennan, *The Parker Ranch of Hawaii: The Saga of a Ranch and a Dynasty* (New York: John Day Company, 1974) 100–140, 109–110.
- <sup>12</sup> Jenson, *Biographical Encyclopedia*, vol. 1:42, indicates that he later served as first counselor in the First Presidency to Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow.

- <sup>13</sup> Journal of George Q. Cannon, Mar. 8, 1851, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City (hereafter cited as Church History Library); *The Journals of George Q. Cannon, Vol. 2: Hawaiian Mission, 1850–1854*, ed. Chad M. Orton (Salt Lake City: Deseret Book, forthcoming).
- <sup>14</sup> George Q. Cannon, *My First Mission* (Salt Lake City: Juvenile Instructor Office, 1879) 27.
- <sup>15</sup> Journal of George Q. Cannon, Jan. 5, 1852, Church History Library.
- <sup>16</sup> Journal of George Q. Cannon, Mar. 21, 1851, Church History Library.
- <sup>17</sup> Journal of George Q. Cannon, Apr. 1, 1852, Church History Library. See also Cannon, May 15, 1854, wherein Napela's prayer of faith causes the rain to cease on another occasion.
- <sup>18</sup> This letter appeared in "Foreign Correspondence," *Deseret News*, 27 Dec. 1852, 3, no. 1, p. 4, in the Hawaiian language, followed by English translation provided by George Q. Cannon. Napela wrote three other letters to Brigham Young, dated Oct. 11, 1865, May 2, 1868, and Apr. 11, 1871. See Brigham Young Letters, Incoming Correspondence, Church History Library, for content.
- <sup>19</sup> "Foreign Correspondence," *Deseret News*, 27 Nov. 27, 3, no. 1, p. 4.
- <sup>20</sup> Brigham Young to Philip B. Lewis, B. F. Johnson and "The Brethren of the Sandwich Islands Mission," January 30, 1855, Brigham Young Letters, Outgoing Correspondence, Church History Library.
- <sup>21</sup> Journal of Eli Bell, July 25, 1855:82–82, BYU-Hawaii Special Collections (typescript).
- <sup>22</sup> Raymond Clyde Beck, "Palawai Basin: Hawaii's Mormon Zion." (MA thesis, U of Hawai'i at Mānoa, 1972) 27. Beck explains that the law stipulated that "no native subject of the King shall be allowed to emigrate to California or other foreign country." Beck cites this law from the "Hawaiian House of Nobles and Representatives," *Penal Code Session Laws*, 1850, section I, 154.
- <sup>23</sup> See Cannon, *My First Mission*, 59–61, for a description of how Napela and Cannon worked together on the translation of the Book of Mormon.
- <sup>24</sup> Redick Allred, Journal, Apr. 27, 1853, Church History Library. See also Journal of George Q. Cannon, Apr. 8, 1853, Church History Library. Herein Cannon wrote, Napela said, "they ought to have stayed with him until they got a smattering of the language—he said that they would form a class and teach them and he thought they would learn it fast that way." Chad M. Orton kindly shared this information with the author.
- <sup>25</sup> On how the missionaries were trained in Napela's home, see Ephraim Green, Diary (typescript), Apr. 9, 16, and 20, BYU-Hawaii Special Collections.
- <sup>26</sup> Journal of George Q. Cannon, Apr. 26, 1852; Mar. 3, 1853; Apr. 20, 1853; Apr. 15, 1854; May 11, 1854; May 14, 1854; May 25, 1854.
- <sup>27</sup> Joseph H. Spurrier, *Sandwich Island Saints* (Oahu, Hawaii: Joseph H. Spurrier, 1989) 263, cites an 1864 entry from the Journal of John Stillman Woodbury for this statement. However, the author was not able to find the primary source of this statement, and there is no known Woodbury journal for the year 1864.
- <sup>28</sup> Jensen, MHM, Oct. 6, 1853.

- <sup>29</sup> Jenson, MHM, Oct. 19, 1853. For more information on this topic, see Fred E. Woods, "The Palawai Pioneers on the Island of Lanai: The First Hawaiian Latter-day Saint Gathering Place (1854–1864)," *Mormon Historical Studies* 5, no. 2 (Fall 2004) 3–35. On October 3, 2004, the Mormon Historic Sites Foundation and the Mormon Pacific Historical Society erected a monument in the Pālāwai Basin to commemorate the sesquicentennial anniversary of the first Mormon gathering place on the island of Lānaʻi.
- <sup>30</sup> Journal of George Q. Cannon, Church History Library, Oct. 21, 1853.
- <sup>31</sup> B. F. Johnson, *My Life's Review*, 169. Quoted in E. Dale LeBaron, "Benjamin Franklin Johnson: Colonizer, Public Servant, and Church Leader," (MA thesis, Brigham Young University, 1966) 153.
- <sup>32</sup> Journal of Henry Bigler, Sept. 13, 1857, Church History Library.
- <sup>33</sup> Brigham Young, letter to Elders Silas Smith, Henry P. Richards and Edward Partridge, Sept. 4, 1857, Church History Library. Jenson, HHM, Oct. 16, 1857, notes that this letter was received by Henry W. Bigler (who was serving as president of the Sandwich Islands Mission). These other elders had already departed home to Zion. Jenson, HHM, Oct. 6, 1857, reveals that Smith and Partridge left Honolulu for Salt Lake City ten days before this letter was received. Jenson in the HHM index (which lists all missionaries who served in the 19th century) also uncovers the fact that Henry P. Richards departed two months earlier (July 9, 1857) aboard the vessel *Iantha*.
- <sup>34</sup> Brigham Young, letter to Elders Henry W. Bigler and John S. Woodbury, Feb. 4, 1858, Church History Library. This letter is cited in Jenson, HHM, Apr 20, 1858.
- <sup>35</sup> R. Lanier Britsch, *Moramona: The Mormons in Hawaii*, (Lāʻie, Hawaiʻi: Institute for Polynesian Studies, Mormons in the Pacific Series, 1989) 48, notes that the four remaining island missionaries left Hawaiʻi on May 1, 1858, with the exception of Elder Clayton, who sailed to mainland a short time later.
- <sup>36</sup> Jenson, HHM, Oct. 6, 1858.
- <sup>37</sup> Mission Station Reports from Lahaina, Maui, (1858) 4, HMCS. A general letter written by several Protestant missionaries to the American Board of Commissioners for Foreign Missions (ABCFM), located in Boston, reveals their combined view that "Mormonism at the islands seems to have nearly completed its mission." See Joint Protestant Letter, "General Letter," written on June 4, 1858, signed by D. Baldwin, D. B. Lyman, J. F. Pogue to Reverend R. Anderson, HMCS.
- <sup>38</sup> Mission Station Reports from Lahaina, Maui, (1859) 6–7, HMCS.
- <sup>39</sup> The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints 29:8.
- <sup>40</sup> Jonathan H. Napela, letter to Keoni Ana [John Young], Aug. 24, 1854, Interior Land letters, Incoming 1854 Aug., translated by E. H. Hart, AH.
- <sup>41</sup> Mission Station Reports from Lahaina, Maui, (1860) 6–7, HMCS.
- <sup>42</sup> Diary of Walter Murray Gibson, November 5, 1861, cited in Britsch, *Moramona*, 54. Britsch, *Moramona*, 51, maintains that Gibson's story is "probably the most frequently written about incident in LDS Church history in the Pacific and

Asia." Such sources include Gwynn Barrett, "Walter Murray Gibson: The Shepherd Saint of Lanai Revisited," *Utah Historical Quarterly*, vol. 40 (1972) 142-162; R. Lanier Britsch, "Another Visit with Walter Murray Gibson," *Utah Historical Quarterly* vol. 46 (1978) 65-78.

<sup>43</sup> Walter Murray Gibson, certificate to J.W. Napela, Oct. 9, 1862, Church History Library. Kenney, "Mormons and the Smallpox Epidemic of 1853," 18, notes that during the period when Gibson presided over Lānaʻi, Napela also served as a member of his Church First Presidency.

<sup>44</sup> J.H. Napela, "An Appeal," *Ka Nupepa Kuokoa*, 2 Aug. 1862, vol. 1, no. 41, p. 3. The author thanks Jason Achiu for translating all the Hawaiian newspaper articles appearing in this paper.

<sup>45</sup> J.H. Napela, "He Olelo Kahea," *Ka Nupepa Kuokoa*, 6 Sept. 1862, vol. 1, no. 41, p. 3.

<sup>46</sup> J.H. Napela, "Halawai Ahahui Lunamakaainana O Wailuku, Maui," *Ka Hoku O Ka Pakipika*, 20 Mar. 1862, vol. 1, no. 26, p. 1.

<sup>47</sup> See Britsch, *Moramona*, 56-57. Britsch, on page 58, further points out that while some men would have fought against the LDS Church in light of such circumstances, Gibson never retaliated. In fact, he later expressed support for the Mormon religion and in 1882 even donated the sum of fifty dollars towards the building of an LDS chapel in Lāʻie on the island of Oʻahu.

<sup>48</sup> "Sandwich Islands Mission," *Deseret News*, 30 Nov. 1864, vol. 14, no. 9, p. 67, reported the minutes of a mission conference held in Honolulu in October 1864.

<sup>49</sup> Woods, "The Palawai Pioneers on the Island of Lanai," 24-35, discusses the gathering places of Lānaʻi and the move to Lāʻie.

<sup>50</sup> J.H. Napela, letter to Brigham Young, Oct. 11, 1865, Brigham Young Correspondence, Church History Library.

<sup>51</sup> George Nebeker, "Minutes of a Conference," *Latter-day Saints' Millennial Star*, 20 July 1867, vol. 29:455.

<sup>52</sup> George Q. Cannon, "From the Sandwich Islands," *Deseret Evening News*, 22 July 1869, vol. 2, no. 205, p. 2, notes that on Laie Plantation, "A company of natives has been formed, of which Bro. Napela is the president." In a letter by Mormon missionary Harvey H. Cluff to the *Deseret News* editor, dated Mar. 15, 1870 in "Correspondence," *Deseret News*, 13 Apr. 1870, vol. 19, no. 10, p. 120, Cluff writes:

One hundred and fifty acres of three or four hundred acres of arable land, by the indefatigable zeal and exertion of Bro. [George] Nebeker, assisted by the brethren who have labored with him, have been brought into a successful state of cultivation and produce remunerative crops of sugar cane. A good mill, by the same untiring exertion, has been erected, besides considerable fencing which now has raised the value of the place from fourteen thousand to about fifty thousand dollars.

The mission is in a very flourishing condition, at the present time, and

the manner in which Bro. Nebeker conducts the business of the plantation, as also the course he adopts with the natives, is upon a truly commendable principle, and quite an influence is used by some of the editors in Honolulu to get the other planters to adopt his plans, under which, instead of laborers being bound to serve a certain time, they are all free, more labor being performed by those who are free than by those who are bound.

- <sup>53</sup> Jonathan Napela, letter to Brigham Young, May 2, 1868, Brigham Young Letters, Incoming Correspondence, Church History Library. Less than a year later, "Laie, Sandwich Islands," *Deseret News*, 14 July 1869, vol. 18, no. 23, p. 276, notes that about 30 to 60 native brethren were working at Laie Plantation.
- <sup>54</sup> "From the Sandwich Islands," *Deseret Evening News*, 22 July 1869, vol. 2, no. 202, p. 2.
- <sup>55</sup> George Q. Cannon, "The Celebration," *Deseret Evening News*, 26 July 1869, vol. 2, no. 206, p. 2. Pioneer Day is celebrated each July 24th to commemorate entry of the Latter-day Saints into the Salt Lake Valley on July 24, 1847.
- <sup>56</sup> Jonathan Napela, letter to Brigham Young, Apr. 11, 1871, Brigham Young Letters, Incoming Correspondence, Church History Library. This letter, written in Hawaiian, was translated by Jason Achiu and was recently published and annotated by the author in "An Islander's View of a Desert Kingdom: Jonathan Hawaii Napela recounts his 1869 visit to Salt Lake City," *BYU Studies*, vol. 45, no. 1 (2006) 116–128.
- <sup>57</sup> See "Sabbath Meetings," *Deseret Evening News*, 26 July 1869, vol. 2, no. 206, p. 3.
- <sup>58</sup> John D. T. McAllister, "America," *Latter-day Saints' Millennial Star*, 11 Sept. 1869, vol. 31, no. 37, p. 599.
- <sup>59</sup> See "Sandwich Island Saints," *Deseret Evening News*, 30 Sept. 1869, vol. 2, no. 264, p. 3.
- <sup>60</sup> At this time the Salt Lake Temple was not yet completed. Therefore, most Saints living in Salt Lake Valley received their endowment in Endowment House, which was once located in the northwest corner of Temple Square. Here during the years 1855–1889 sacred ordinances were performed. According to the International Genealogical Index, File # 1235151, Jonathan H. Napela received his endowment on August 2, 1869.
- <sup>61</sup> In the late 19th century, Native Hawaiians were permitted to emigrate from their island homes. Hundreds of Hawaiian Saints chose to gather to Utah, where, commencing in 1889, they made their home about 75 miles southwest of Salt Lake City at a place called Iosepa. They remained here until the announcement was made in 1915 to build a LDS temple in Lā'ie. Receiving this wonderful news, they returned to their island homes.
- <sup>62</sup> Jonathan Napela, letter to Brigham Young, Apr. 11, 1871 (in Hawaiian).
- <sup>63</sup> From a Speech by J.H. Napela, *Ka Nupepa Kuokoa*, 13 Nov. 1869, vol. 8, no. 46, p. 3.
- <sup>64</sup> November 21, 1869 letter by George Nebeker to George Q. Cannon, editor, *Deseret News*, 15 Dec. 1869, vol. 18, no. 45, p. 529.

- <sup>65</sup> See March 14, 1870 letter by George Nebeker, *Deseret News*, 13 Apr. 1870, p. 113.
- <sup>66</sup> H. H. Cluff, "Correspondence," *Deseret News*, 15 Nov. 1871, 484.
- <sup>67</sup> Spurrier, *Sandwich Island Saints*, 258. Spurrier notes that it was discovered in January 1872 that Kitty had Hansen's disease.
- <sup>68</sup> Lance Chase, "Mormons and Lepers: The Saints at Kalaupapa," *Mormon Pacific Historical Society Proceedings*, 1992:15. According to the first LDS patient assigned to this leprosy settlement was Kitty Richardson Napela.
- <sup>69</sup> Board of Health Minutes, Oct. 17, 1873, Office of the Interior, series 259, vol. 2:84, AH; Alfons L. Korn, ed. *News from Molokai: Letters between Peter Kaeo & Queen Emma 1873-1876* (Honolulu: UP of Hawaii, 1976) 140. Korn notes that Napela was discharged for "allowing food rations to be issued to persons not on the official lists of lepers."
- <sup>70</sup> Jonathan Napela, letter to E. O. Hall, President of the Board of Health, October 23, 1873, Board of Health Records, 1873, Letters Incoming, Series 334, Box 5, fd. 4, AH. On the same day that this letter was sent, Peter Kaeo (also of Hawaiian royal descent and afflicted with Hansen's disease) wrote to his cousin, Queen Emma, "I rode Home and went over to Napela's. They were both crying over the letter which Napela had received from the Board of Health . . . [telling him] to leave the Leper Setelment [sic] for Home. Mrs. Napela has been unwell lately and is now still weak, but if this separation will take place I think it will break her Heart. Napela I understand it going to write to the Board to allow him to remain with his Wife as Kokua." See Letter 53, Peter to Emma, in Korn *News from Molokai*, 139. This is only one of a number of references to the Napelas in these letters. Jonathan, born in 1813, was 30 years old at the time of his marriage to Kitty in 1843. A document titled "Kalawao Deaths 1879 to 1890," page 13, AH, notes that Kitty died August 23, 1879 at the age of 45. However, this date or the date Jonathan gives of their marriage appears to be inaccurate inasmuch as this would have made Kitty nine years old at the time of her marriage to Jonathan.
- <sup>71</sup> Jenson, HMH Oct. 8, 1873. Three years later at another conference held in Lā'ie, Alma Smith reported that "Elder Napela came from the Island of Molokai." See "Conference—Distribution & Baptisms, etc." *Deseret News*, 24 May 1876, 266. Also, the Journal of Samuel Parker Richards, Apr. 1, 1876, Church History Library, notes, "Napale [Napela] came up from Molokai & I shook hands with him today."
- <sup>72</sup> Ambrose T. Hutchison, *In Memory of Reverend Father Damien J. De Veuster and Other Priests Who have Labored in the Leper Settlement of Kalawao, Moloka'i*, 19, Sacred Hearts Archive in Kāne'ohe, Hawai'i. The author appreciates Patrick J. Boland bringing this document to his attention.
- <sup>73</sup> S. [Simpson] M. [Montgomery] Molen, *The Latter-day Saints' Millennial Star*, 12 Nov. 1877, vol. 39, no. 46, p. 750. In the Journal of S. M. Molen, an entry for the date of May 8, 1877, states, "We rode to Kalaupapa where we found Bro. Napela and wife, she being a leper he came here to be company for her in her imprisonment."

<sup>74</sup> Journal of Henry P. Richards, Jan. 27, 1878, Church History Library.

<sup>75</sup> Journal of Henry P. Richards, Jan. 26, 1878, Church History Library.

<sup>76</sup> Journal of Henry P. Richards, Jan. 28, 1878, Church History Library.

<sup>77</sup> Kiki Napela, letter to Honorable S.G. Wilder, Aug. 15, 1878, Board of Health Incoming Letters, AH and Church History Library. Although Hansen's disease made living conditions difficult for Jonathan and Kitty, their housing was apparently quite pleasant, as evidenced from a letter written from Kalawao by N. B. Emerson to S. G. Wilder, shortly after the death of the Napelas. See Emerson, letter to Wilder, October 21, 1879, Board of Health Incoming Letters, Series 334, Box 8, 2-3, AH. Emerson writes, "There are several houses in the Settlement which in my opinion, it would be expedient and wise for the Board to buy. First the house in which Napela lived. You are more or less acquainted with the size and accommodations offered by this house. But let me remind you that the main body of it is 22 × 20 ft. and it has a veranda of 5 ft. 9 ins in front. This part was built in 1873 and is of tongue & grooved N.W. and ceiled within with the same. This part has 4 rooms not far from equal in size. The roof of this will before long need reshingling. The rear of this is an addition of two rooms one 8 × 10 ft. used as a wood shed and another 9 × 12 ft. This is in pretty good repair and is built like the first part. Attached to the South side of this is also an L or el which measures 10 × 22 ft. with a veranda of 3½ ft. in front. This has been recently built. Mr. Sumner, who with John Kaahai [illegible word follows] is the executor of Napela's estate here, proposes to sell this house exclusive of this southern el to the Board for \$200. I have told him the Board would probably buy the whole house el and all, and have made him an offer \$235, subject to your approval. It would probably cost the Board twice this sum or perhaps more to build a house with as much accommodation as this."

<sup>78</sup> Kalawao Death Register 1879-1880, AH, indicates that Kitty Richardson Napela died on August 23, 1879 at the age of 45, as previously noted.

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